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LETTER

Concerning the

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Episcopal Clergy

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Printed for *Robert Clavel* at the *Peacock* in St. *Paul's* Church-yard. 1691.

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SIR,

IN Obedience to your Commands, which declares the Concernment you have for your afflicted Brethren in *Scotland*, as in duty I am obliged, so I shall give you as short and true Account as I can of the Persecution of the Presbytery of *Strainraver* in the Reinds of *Galloway*, the only Presbytery in the West of *Scotland* which had the Opportunity of giving Obedience to their present Majesties Government, and I shall the more willingly comply with your

Desire, because the Cases of the afflicted Clergy of *Scotland* touches that but slightly, and promises a fuller Account of that Presbytery. But for a greater Light to what I write to you of that Persecution, I must intreat your patience, to suffer me to usher it in with a brief Narrative of the Condition of that Place in *Anno* 1686. after the time of that Episcopal Parliament, which refused to rescind the Penal Laws, and so go on until the Ministers there were forced to flee for their Lives, which the Presbyterians are pleased to call Deserting.

Sir, In that Presbytery there were very few Dissenters in *Anno* 1686. only the old Lady *Logan* in the Paroch of *Kirkmaden*, and *Margaret Kennedy* Relict of *Thomas Hay* of *Park* in the Paroch of *Stranraver*. There lived at *Stranraver* at that time one Mr. *James Bell*, who in the time of Presbytery had been the reputed Minister of *Kirkcolme*, four Miles from that Town: This Mr. *Bell* was the only Presbyterian Preacher which then lived in that Country; who, with his whole Family went to Church, and was one of the Ministers of *Stranraver*'s constant hearers, even after the first Draught of Indulgence came out in *February* 1687. until the two last Lord's-days preceding the second Edition: at which time, by the Advice of his Brethren (who posted to each of them their Injunctions) he set up a separate Congregation at his own House; he being at first but only frequented by Women and Children, therefore when any of his Irish Brethren passed thorough that Town, either Morning or Evening, he perswaded them to give a Lecture at his House for propagating the good Cause. After their busie endeavours

deavours that way, gaining very few Proſelytes, at laſt there was one *William Torbrun*, who, for being concerned in the Rebellion that was on foot in *Anno* 1679, (commonly called the *Bothel-Bridge Rebellion*) and for murthering a Child of Mr. *Blacheoſon*'s then Miniſter of *Inch* in *Galloway*, and now one of the Miniſters of *Gray-Friers* Church at *Edenburgh*, did flee to *Ireland*, but upon the Indulgence returned to *Stranraver*; this *Torbrun* being rich and active, he made a conſiderable Figure amongſt the Inhabitants of that place. He brought off from the Church *John Vans* a preſent Bailzie or Aldermen of *Stranraver*, a Man violent on whatſoever ſide he be engaged. Theſe two judging Mr. *Bell* unfit to advance the Presbyterian Intereſt by his preaching, and having aſſurance that their Indulgence would be continued, they, with the Advice and Concurrence of ſome Presbyterian Landlords and Ladies, reſolved to bring in another Tool fitter for their purpoſe: And purſuant thereto, after the example of theſe Landlords towards their Farmers, *Vans* and *Torbrun* ſent for the Inhabitants of that Town one by one, to perſwade them to grant the reſpective Proportions of a ſtipend they had caſt upon them for a Maintenance to the Preacher they deſigned to call, as thoſe Lairds and Ladies about them had condeſcended to already; for you muſt know, the Meeting-houſe then to be built at *Stranraver*, and the Preacher that was to hold forth in it, was to ſerve that corner of the Country. As the Farmers in the Country at firſt refuſed their Maſters, ſo the People of *Stranraver* at firſt declined the motion of theſe two Men; declaring there was no neceſſity of another

ther Preacher, whilſt they could hear a Proteſtant Miniſter in the Church; but what by their Threats and Promiſes, and fear of loſs of Trade, the Lairds and Ladies having prohibited their Tenants from buying any Goods, or employing any Tradeſmen but thoſe whoſe Zeal that way appeared for Preſbytery, the greateſt part of them were forced at laſt to ſubmit.

Sir, as I have told, this was the practiſe not only of many of the Presbyterian Landlords and Ladies in the Country, but even many of theſe Gentlemen, who appeared zealous for the Church before they had any proſpect of the Indulgences being continued; but at this time, what by their Wives importunities, and the advantage they perceived others got by raiſing the Proportions their Neighbours caſt upon their Tenants or Farmers, to amount to much more than for what they bargained with their Preacher (the Lairds being both the Tax-maſters and Collectors) they not only deſerted the Church, but became bigot the other way. What the Farmers gave was no Free-will offering (as the Preſbyterian Preachers gave it out) but meerly forced. There were two Gentlemen in that Country, who with their Common People were appointed by the King's Council to take the Oath of the Teſt, theſe two threatned and beat thoſe Farmers and Tenants, in whom they had any Intereſt, when they declared they would not take that Oath, and ſo forced them to do it. And again, when the Indulgence was given them, that they might not be diſappointed of the Advantage that did accrue to others by their Taxes, they beat the ſame Tenants from the

Church,

Church, and forced them to perjure themſelves.

Sir, You muſt know the moſt part of the Landlords in that Country deal no other ways with their Farmers than as with Slaves, who impoſe upon them what they pleaſe; if the Tenant die rich, the Laird muſt be Tutor to his Children, or if he die in Arrears to him, then the Laird is Executor, Creditor, and ſeizes upon all. So that theſe Farmers, like the Turks, are not ſure if their Children or Relicts ſhall poſſeſs any thing that belongs to them after their Death, for ſome way or other the Laird Monopoliſes all.

Such were the Methods of theſe Oppreſſors for building their Schiſmatick Chappels, and to drain the Churches; yea ſometimes their Preacher and his Company made their progreſs through all the Paroches where there were not a Meeting-houſe, or where there were any Barns nigheſt the Churches there, he preached to affright good People from going to Church, his Company abuſing and railing againſt thoſe that went any way by their Preacher. This was their practice until the landing of King *William*, then their Deſigns (by the Advice of ſome wicked Inſtruments in *England*,) being advanced to raze the Church, and by a Perſecution to force the Miniſters to flee for their Lives, that the Presbyterians might be armed for that purpoſe, they forged Sham-plots, which they ſpread abroad in the Weſt of *Scotland* the Week before *Chriſtmaſs*, 1688. Upon *Saturday* night the 22th of *Decemb.* the People of *Stranraver* had the diſmal News of the burning of *Kirkendbright* ſent them in a Letter from *John Muire* now Provoſt of *Air*, and Commiſſioner

missioner from that Town to the present Parliament. Whereupon the People of *Stranraber* armed and kept Guard; and that same Night, to strengthen their belief of it, at Twelve of the clock at Night, they had an Alarm that those murthering Papists were entering *Stranraver*; which so terrified those People, that poor Women that had lyen five or six days in Child-bed, in a frosty Night did run out into the Fields only in their Smocks, with their tender Infants in their Arms. Such, by their cruel Shams, was the beginning of their taking up Arms, and the Foundation they laid for a thorough Establishment of their Discipline. Afterwards there was nothing amongst them but Muttering and Exercising, that they might be able, as they gave it out, to encounter with the Papists, which in that Kingdom amounts to a very small number; and in the Country of *Galloway* so few (there being none in the Shire, but some in the Stewartry) that one Troop of the Militia carried them all to Joal. But the poor Clergy of *Scotland* have sadly found it, that Bishops and all Episcopal Ministers, and those who frequented the Church, were the Papists (as they are pleased to call all those of the Churches of *England* and *Scotland*) that they made so great preparation against; for immediately upon their taking up Arms, the Persecution of the Church commenced. Then in Troops they went to Ministers Houses, abused their Persons, spoiled their Furniture and Books, and banished them from their Charges and Livings, and made Havock of all the Clergy in the Western Shires, except that of *Galloway*: for the Gentlemen of that County, not fully

fully acquainted with the design of turning out Ministers, nor what thanks would be afterwards given for doing of it, they sent Messengers to the *Camaronians* (the most active People thereabout in that Persecution) and kept them off the Ministers of the Presbytery of *Stranraver*. None of these Ministers had any visit from them until the Convention of Estates adjourned, except one Night, seven of these Reformers went to the Ministers of *Leswalt* and *Kircolme*, and enquiring for Arms, at length discharged them to preach; and about Two of the Clock in the Morning went to the Minister of *Stranraver*'s house, when he was abroad, who broke open his Doors, and with naked Swords and bended Pistols, terrified his Wife and young Children, threatning the greatest Cruelty against them, if that Minister did preach any more in his Church, and if his Wife did not deliver to them what Arms her Husband had, either belonging to himself or his Brethren, alledging, that because dwelling in a Town, his Brethren for Security would leave what Arms they had with him.

After this those Ministers continued preaching in their Churches, although they had but very small Congregations; for the news of that cruel Persecution, and that Presbytery was to be set up, which the Presbyterians did very industriously spread abroad, did frighten the most part of their People from the Churches into their Meeting-houses. So that they had but Congregations like that of *Noah*'s Ark, until the Protestants were forced to flee from *Ireland*, then they had numerous Congregations, that place of the Country lying nigheſt to *Ireland* of any part of the South-west of *Scotland*. After the Proclamation

came out, appointing all Miniſters to pray for their preſent Majeſties King *William* and Queen *Mary*, all the Miniſters of that Presbytery (except one who was occaſionally abſent about his Affairs at *Edenburgh*) obeyed it, and gave all due Obedience to the preſent Government in the State: afterwards they continued in the Exerciſe of their Miniſtry until *Whitſuntide*, a little before which time the Commiſſioners of that Shire came home from *Edenburgh* fully inſtructed with all the Fanatick Intrigues. They brought along with them a Commiſſion from the Committee to diſcharge the preſent Magiſtrates of that Town of their Offices, and to cauſe new ones to be elected in their room. Theſe two Commiſſioners called for one *Patrick Paterſon*, who had formerly been Mayor or Provoſt of that Town, who told him they would ſo far perſwade the Inhabitants or over-rule them, as to reſtore him to his former place, if he would condeſcend to put the Miniſter of *Stranraver* out of his Church, and aſſiſt them in thruſting out the reſt of his Brethren from theirs: which Provoſt *Paterſon* declin'd, declaring he was not ſo fond of Government, as to accept of it for ſuch Conditions. Whereupon they called upon *William Torbran*, whom I have already mentioned, who but a little time before, was in the Records of that Town bound over to the Peace, for offering to Murther his Son-in-Law, whom he had cheated out of his Patrimony left him by his Father, for deſiring a part of his own to ſet up for himſelf, and to live upon. This *Torbran* the two Commiſſioners judge the fitteſt Man, and he cheerfully undertakes the Bargain, aſſuring them they required no more

more of him than what he wiſhed had been done long before; for that Party thought themſelves far out, in that their Zeal againſt the Miniſters had not ſo timouſly appeared as their provident Brethrens did; yet although they were longer in Executing their Malice upon theſe Miniſters of that Presbytery, then any where elſe in the Weſt, yet they afterwards ſufficiently recommended their Zeal for Presbytery, by the Cruelties and Barbarities inflicted on them.

Theſe Commiſſioners, I mentioned, brought with them from *Edenburgh* ſome Contributions to be diſtributed amongſt the *Iriſh* Proteſtants, who were in great numbers about *Stranraver*; this Money they only give to ſome of the rudeſt Fanaticks that came from *Ireland*, and that not as Charity either, but as Wages for to abuſe the Miniſters, and to thruſt them from their Churches and Livings; who indeed, although as they pretended to flee from *Ireland* for the Proteſtant Religion, yet did not in the leaſt ſcruple to perſecute Proteſtant Miniſters. There was one *William Ferguſon* of *Latterpin* in the Viſcount of *Kenmure*'s Regiment, who knew the Country better then any of theſe *Iriſh* People, who was ſent for to be their Captain; he with his Guards upon *Whitſunday* Eve, went through the moſt part of the Miniſters of that Presbytery, diſcharging them under the pain of Death to preach any more in their Churches; amongſt the reſt, he went to the Miniſter of *Stranraver*, after they had bolted the Doors and Windows of his Church, and made him their Priſoner. Mr. *Ramſay* the Miniſter inquired by what Order? Whom he anſwered, That Morning he had come from the Viſcount of *Kenmure*,

mure, who, has he had chaſed away Mr. *Browne* his own Miniſter, and the reſt of his Neighbour Brethren from their Churches, ſo his Lordſhip had ordered him to come up, and put the Miniſters of that Presbytery from their Churches. Afterwards, calling for the Miniſters Gown, and not finding it, he brought him to the Croſs, when they came there, *Fergusson* ſhouted, and cried out, *I diſcharge you in King* William, *Queen* Mary, *and the Conventions Name, upon the pain of Death, to preach any more in the Church of* Stranraver. To which the Miniſter replied, *If he could have Patent doors he would preach, and would hazard to undergo their Cruelty, rather than deſert his Charge, unleſs he could produce him ſome Warrant from Authority for what he did.* And opening the Proclamation of Eſtates publickly diſcharged him to offer any Injury to him, or any of his Brethren conform to that Proclamation, which he told him was a better Order than *Fergusson*'s inviſible one. Upon which Diſcourſe, *Fergusson* offered to tear the Proclamation out of the Miniſters hands; upon which he told him, *That he was a proper Servant of theirs, to tear their publick Orders, when their private Commands (if there were any ſuch as he alledged) came to be put in Execution, leſt they ſhould appear as inconſiſtent with themſelves, as he would make them.* Upon which Diſcourſe an *Iriſh* Preacher of theirs came up to the Miniſter, and ſaid to him, *That he and all the reſt of* Baal's *Prieſts* (by that term underſtanding all Epiſcopal Miniſters) *were too long permitted to live, let be, ſuffered to preach, and ſeduce that People any longer.* To which the Miniſter anſwered, *That neither he nor any of his Brethren could*

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be called Baal's *Prieſts; that they had preached againſt the Idolatry of the Church of* Rome, *when they were ſinfully ſilent, out of fear King* James *would have taken away their Indulgence; and while the Church was oppoſing Popery, they did their beſt to bring it in: and had the Epiſcopal Parliaments condeſcended to Abrogate the Penal Statutes, as the Presbyterians did (notwithſtanding they had the impudence to call them Papiſts) they would never have got an Indulgence.* Afterwards that Presbyterian Preacher canted anent Calls, and ſeveral other impertinent Traſh; to all which the Miniſter anſwered him. Theſe Ruffins not daring, although often times they threatned, at that time to do him harm, becauſe ſeveral of his Friends were preſent, and ſome good Church People that knew them in *Ireland*, who would have ſtood up in the Miniſters Defence, had they offered any Violence to his Perſon: At laſt, having more Miniſters that Night to viſit, they were content to diſmiſs him for that time.

The next day, not having liberty to preach in his own Church, the Doors and Windows being bolted and guarded, he went to the Miniſter of *Leſwalls*, who being in ſuſpence what to do, his Church Doors were open and without guard, but he was threatned Death if he preached; the Miniſter of *Stranraver* undertook to preach for him, which ſo incenſed that Party againſt him and his poor Family, that a great Party of them came to his Houſe upon *Munday* thereafter, and made ſearch for him and his Gowns, and approaching nigh his Books, which his Wife guarded, leſt they ſhould

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ſpoil them, they ſo toſſed his Wife, being big with Child, within a Fortnight of her Time, that ſhe fell down in a Swoon amongſt their Feet, and they worſe then Savages, without regard to her Sex or Condition, moſt inhumanly ſtepped over her, without offering to take her up. And they not finding the Miniſter, and leaving his Wife in ſo ſad a Condition, did drown out his Fire, abuſed his Houſhold Goods and Furniture, throwing out the greateſt part of them to the Streets, and by publick Proclamation diſcharged the People of that Town, under the greateſt peril, either to lend, ſell, or give any thing for the Suſtenance of him or his Family. Afterwards, that Afternoon they came ſeveral times in ſearch of Mr. *Ramſay* and his Gowns; and his Wife recovering, ſhe took the Courage to inquire at them, *What they would do with her Husband and his Gown if they had them?* They anſwered, *They would pull his Gown over his ſhoulders, and his Head with it.* And underſtanding they intended to tear his Gown, and to burn it at the Croſs of that Town, it being the moſt publick place in that Country, with the Solemnity of tolling of Bells, and diſcharging of Muskets: Mr. *Ramſay*'s Wife told them, *They needed not be ſo much offended for want of her Husband's Gown, for rather than they ſhould be diſappointed of the Solemnity they intended, ſhe would give them one black Gown of her own, which ſhe would more willingly ſpare than any of her Husbands.* At which, being aſhamed, they went away, and troubled her no more at that time. This Troop after this manner went thorough all theſe Miniſters of the Presbytery of

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Stranraver, and in what Paroch there were any Presbyterian Preachers, there they thruſt the Miniſters not only from their Churches, but alſo their Houſes and Barns, whereof theſe Preachers immediately took poſſeſſion. Amongſt the reſt, they moſt barbarouſly abuſed the Family of Mr. *Nacſmyth*, Miniſter of *Kirkcolme*, and the Perſons of Mr. *Cameron* Miniſter of *Inch*, beating him, and throwing a ſhower of Stones upon him, when he was going towards his Church; as alſo Mr. *Young* Miniſter of *Kirkmaden*, whom they ſwore by what is ſacred, that they would ſhoot him dead, becauſe he would not deliver them his Gowns, nor would not cut his own Girdle, nor deliver to them the Liturgy of the Church of *England* to be burnt, for which Mr. *Young* was ſet on his Knees to receive the ſhot from one *Campbell* of *Carrickfergus*, who preſented, but his Neighbours, with their Muskets turning the Mouth of his aſide, when he was a ſhooting, by God's Providence Mr. *Young* was ſaved. This Mr. *Young* hath a ſickly Woman to his Wife, who hath kept her Bed theſe Eight years bygone, theſe barbarous Wretches, when they thruſt him out of his Manſe or Parſonage Houſe, would not allow his Wife the time to put on her Clothes, but threw her almoſt naked into the Garden; at laſt, when through the interceſſion of the Gentlemen of that Paroch, his Wife was permitted to live in the Stable. The Presbyterian Preacher, Mr. *James Wilſon*, who took poſſeſſion of the Houſe, knowing Mrs. *Young*'s Diſtemper to be a violent Head-ach, that Preacher cauſed his Servants to go to the Stable door where the ſick Gentlewoman lay, who there

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beat upon Platters and other things that could make any Noiſe to diſturb her Head, and increaſe her Pain, and that not once, but twice or thrice each day whilſt ſhe lay in the Stable, near an hour at every time, tormenting her ſo that ſhe was forc'd to hire a Houſe ſome where elſe, where ſhe might have the liberty to endure her Affliction peaceably. Which was all the Reparation Mr. *Young* had for building that Stable, and expending thirty pounds ſterling in meliorating the Manſion-Houſe.

Thus after they had thruſt all theſe Miniſters from their Churches, and ſome from their Houſes and Barns, their Fury was a little abated until *Auguſt* following, when the Commiſſioners came home, from that Seſſion of Parliament which aboliſhed Epiſcopacy, with new Inſtructions from the Brethren. One of them told Mr. *William Sommervell* Moderator, who was Miniſter of *Leſwalt*, in which Paroch that Commiſſioner lived, that he was reproved on the Road for ſuffering that Miniſter to live ſo long in his Manſe (when indeed Mr. *Sommervell*, a good natur'd Gentleman, lived in a Barn at *Dunduff*, a good way from the Manſe or Parſonage Houſe, and only his Wife, a neer Coſin to that Commiſſioner, lived at the Manſe, to take care of the Gleab) and that Commiſſioner further told that Miniſter, that they were reſolved once to chaſe all the Miniſters out of their proper Paroches, adding, that they might look to themſelves, how they came back. And becauſe that Mr. *Sommervell* was ſo bold as to keep any of his Family about the Manſe, that he ſhould cauſe him meet with a more ſevere viſit e're long: And indeed he was as good

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as his word (although Sheriff of the Shire, he was obliged to protect thoſe who had given Obedience to the Government) for he hounded out thoſe barbarous Ruffins upon him, who abuſed his Perſon and Goods, and chaſed him out of his own Paroch: And when one Mr. *Cleveland* ſeeing their barbarity, ſpoke in that Miniſters behalf, and upbraided them for their Cruelty, although he himſelf was a rigid Presbyterian, yet they beat him, and wounded him in the Arm, ſo full were they of Rancour and Cruelty towards the poor Epiſcopal Clergy, that none dared ſo much as ſpeak one word in their favours.

There was a new Fund of Money, fifteen or twenty pounds Sterling ſent from *Edenburgh* in *July* with Mr. *Bowis* Miniſter of *Stephen's* Church, to be delivered to Provoſt *Torbran*, and his Aſſociates, to be diſtributed amongſt the diſtreſſed *Iriſh* People at *Stranraver*. They conform to their laudable Cuſtom, imploy that Money to bring down ſome Mountaineers, giving Two ſhillings a day to each of them to drive every Miniſter, and their Families, out of their reſpective Paroches, that they might not reap their Gleebs, and that their Tythe might come in to their Presbyterian Curates. Upon the Twentieth day of *Auguſt* 1689. there went Ten of thoſe barbarous Wretches to Mr. *Cameron* Miniſter of *Inch*, abuſed his Furniture, and one Mr. *Meikan* ſo beat his Servant, that he left him almoſt dead upon the place. Upon the way betwixt *Stranraver* and the hired Barn where Mr. *Cameron* lived, Two of theſe Wretches did overtake Mr. *Ramſay*, Miniſter of *Stranraver*, as he was going to viſit

Mr. *Cameron*, and carried him along with them, who came there while they were wounding Mr. *Cameron*'s Servant, and Mr. *Cameron* and his Wife, and a tender Infant on her Breasts, in their hands, imploring Mercy from that barbarous Crew for themselves and Servants. When Mr. *Ramsay* came nigh them they shouted, and with a seeming Joy called to each other, *There is another Dog:* and that Mr. *Meikan*, like a mad man, run towards Mr. *Ramsay* with his naked Sword, and in a great Fury was drawing a full stroak towards his Head, which doubtless would have killed him dead, but that by the good Providence of God one of his Fellows, more sober than he, warded off the blow. Afterwards they consulted to shoot these two Ministers, next to tye their hands, and drive them into a Lake nigh that place to drown them, and to rumor it abroad that they did it themselves, and so were guilty of *Felo de se*. At last, by mollifying words, they perswaded those Savages to forbear their Persons for that time, threatning in the mean time their death if they continued Eight days longer in that Country, allowing Mr. *Cameron* five days longer to transport his Furniture out of that Paroch. But a Messenger coming from one of the Commissioners, and *Gilbert Moteir* ruling Elder of that Paroch, with Orders not to allow Mr. *Cameron* one hour to transport his Family; and so they immediately broke part of his Houshold Goods, and cast out his Furniture. The reason of that peremptory Message was, because Mr. *Millar*, a Meeting-House Preacher, who preached in two or three Paroches thereabouts, was the next day to get a Call to Mr. *Cameron*'s

ron's Church, and they muſt have Mr. *Cameron* to deſert his Paroch before they could call another. While thoſe Wretches were buſied in abuſing Mr. *Cameron*'s Goods, Mr. *Ramſay* got out of the way, and by by-ways got to his own Houſe; for he overheard them ſay that they would lead him in a new Proceſſion. But as for Mr. *Cameron*, they ſo threatned the People that hired him that Barn (after he had been twice put from his own Houſe, and once out of his own Barn) that thoſe People, or any in his Paroch, when they would very willingly keep and ſhelter their Miniſter, yet they dared not lodge Mr. *Cameron* and his poor Family one Night longer, that he, his Wife, and tender Infant, were expoſed to the rigidity of a cold and ſtormy Night, having no other place to lye in but in the open Air.

Next day after they had baniſhed Mr. *Cameron* from his Paroch, they went to Mr. *Sommervell*, and treated him as I have already told you, and then to Mr. *Naeſmyth*, Miniſter of *Kirkcolme*, whom after they had put from his Manſe, they then put from the Barn he had hired, abuſing his Furniture, and would not allow him ſo much time, as until his Wife ſhould be brought to Bed and recover, who every Minute expected her Paines, and was that Week delivered of a Child. Neither did they ſpare Mr. *Bowis*, Miniſter of *Stephen*'s Church, notwithſtanding his Endeavours to wheedle himſelf into their Favours, but as they put him out of his Church, ſo they diſpoſſeſſed him of his Houſe, threw out his Goods, and abuſed his Furniture, the very day before he was going to tranſport himſelf and Goods for *Edenburgh*, that he might not have any

reaſon to ſay he went voluntarily away, but as other Miniſters was forced.

And Mr. *Ramſay*, Miniſter of *Stranraver*, being informed that Mr. *Millar*, that he might lift his Tythe of the Herrings, and ſeize upon his Living, intended to hound them out upon him, and to cauſe them pour the Dregs of their Fury on his Family, while they were making their progreſs in the Country, chaſing the Shepherds from their Flocks, that the Wolves might more eaſily devour them, reſerving him to the laſt Scene, becauſe in a publick place; he was forced to flee to *Ireland*: But what through their outragious Carriage, and affliction his Wife was in for fear of his life, ſhe contracted a Fever, which went thorough his whole Family; and yet when abſent, and his poor Wife and three young Children were lying at the point of Death, Mr. *Millar* ſeized upon his Tythe of the Herrings; and in that deplorable Condition his poor Family was in, *Millar* would not allow them the value of one of Mr. *Ramſay*'s Herrings to ſuccour their lives. Mr. *Ramſay* continued two Months and a half in *Ireland*, and ſerved the Cure of *Donoghadee* for Mr. *Maxwell*, who was then Chaplain to Colonel *Herbert*'s Regiment; and when the Camp at *Dunodalk* broke up, and Mr. *Maxwell* returned home, hearing that ſomething of the Presbyterian Fury was abated, he went home to his diſtreſſed Family. But he, and thoſe Miniſters who lived at *Stranraver*, were in ſuch a Condition that they could ſcarcely live, for they would give them nothing of their bygone Stipends for a preſent Subſiſtence, they would not give ſo much to Mr. *Ramſay* as to pay the Funerals

nerals of one of his Children, when he died. Yea, ſo cruel and unjuſt were they to the Miniſters in that Country, that the Sheriff encouraged all thoſe to whom they were owing any thing, to ſue them before him and his Deputy, and ſentenced them to make payment; while on the other hand he refuſed to hear them as to their purſuit of bygone Stipends, that they might have wherewith to pay their juſt Debts, and nouriſh the Lives of their Families, which reduced them to the moſt pinching Extremities, ſo that they were forced to ſell the Furniture of their Houſes at low Rates to pay their Debts, and ſupply the Neceſſities of their Families. Sir, when they were wearied with mobbing the Miniſters, and their Fund of money failed to pay their Souldiers, when the People of *Ireland* went home; at laſt, aſhamed any further to abuſe the Perſons of the Miniſters, and to baniſh them out of the Shire, as well as Paroches, they at laſt took that method to ſtarve them out of that Country; a Cruelty intollerable, and of which the very *Turks* would have been aſhamed to be guilty.

Sir, This is a true Account of the Perſecution of the Presbytery of *Stranraver*; and had it not been for impoſing upon your Patience, by a longer Paper, I could have added many more conſiderable things in that Perſecution, which would almoſt ſurpaſs the belief of ſober Chriſtians, that thoſe who make ſuch glorious pretences, as to be the only People of God, ſhould be ſo unlike God, and guilty of ſuch monſtrous Barbarities, as they can ſcarcely charge the moſt Savage Infidels with the like: But what I have wrote, I am able to prove, when called,

called, by many unacceptionable Witneſſes, and maugre their Malice and common Impudence to deny the Truth of what makes againſt them; when queſtioned, I ſhall make this, and much more appear, as alſo, the Perſons and Names of thoſe, who were either the Projectors, Abettors, or Inſtruments of this Perſecution to their Infamy and Diſgrace.

Sir, I thought to have given you a ſhort Account of the general Perſecution of the whole Clergy, which might be reduced into four Claſſes. 1. Thoſe perſecuted by the Mobile before the 13th day of *April*, 1689. and not noticed by the Eſtates, but totally neglected, as Deſerts, and left without the protection of the Government, as the Conventions Proclamation, dated the ſaid day, does ſufficiently inſinuate. 2. Thoſe who complied, and were perſecuted by the Rabble, as the Presbytery of *Strauraver*, and many Miniſters in the Eaſt and South of *Scotland*; or thoſe, who after they complied, were deprived by the Councel, becauſe they did it not on the individual day appointed, when the Proclamation came not to their hands againſt the time required, nor could they have the opportunity of obtaining it ſooner, then when they obeyed it; as Mr. *David Young* a Miniſter in *Pearthſhire*, the Miniſter of *Torryburne*, the Miniſter of *North-Berwick*, and ſeveral others. 3. Thoſe who were deprived by the Councel for not compliance, there being not ſo much as 24 hours given ſome of them to adviſe on ſo weighty an Affair. 4. Thoſe who are now depoſed by the holy Inquiſition of the Presbyterian Preachers; of each of which I could give you many ſad Inſtances, and with what hard meaſure they have

have been treated: But becauſe the Inſtances of the firſt three Claſſis, are already in print, and thoſe of the laſt Claſſis ſhortly coming out. I ſhall only trouble you with a ſhort Account of Mr. *Douglas*, who you know is now in *England*, who was mobbed before the 13th of *April*, 1689.

Sir, In the beginning of *February*, 168⅞. upon a *Munday* there came to *Skirling* Seventy *Camaronians* and ſurrounded Mr. *Douglas* his Houſe, and forced open his Doors, and after many approbrious Speeches belched out againſt him, and all the Epiſcopal Clergy, they diſcharged him to preach any more under the hazard of his life; yet afterwards Mr. *Douglas* continued preaching for ſeveral Lord's days, but under ſuch Apprehenſions of their Fury, that he was forced to retire all the Week from his own Houſe, and abſcond; but they receiving Information that he preached after they diſcharged him, in the beginning of *March* thereafter, on a Lord's day after he had done with Sermon, they came again towards *Skirling*, thinking to find Mr. *Douglas* at the Church, but having timous Advertiſement, and a Horſe ready at the Church Style to leap on, before they came to that Town, he eſcaped to *Edenburgh*; wherefore being diſappointed, they ſet Watches for him in every Corner to murther him, if he attempted to return to his Church and Houſe, ſo that he was forced to ſtay at *Edenburgh*. But it was not enough that they had affrighted him from home, but next they came upon his Wife, threatning her with the greateſt of Severities if ſhe did not depart out of that Houſe and Paroch; but at laſt, procuring a little time for tranſporting her Family and Furniture,

niture, ſhe wrote to her Husband for his Advice; who knowing the Severities his Neighbours met with, and what murthers and ſlaughters had been committed by that helliſh Crew, and following the advice of our Saviour, when we are perſecuted in one City to flie to another, he wrote to his Wife to tranſport her ſelf and Family as ſoon as poſſible to *Edenburgh*, where yet ſhe continues, ſince he came to *England*; and notwithſtanding of this Severity done him and his Family, he is neglected by the Convention, left without the protection of the Government, and by this current Parliament, in its laſt Seſſion, called a Deſerter.

Sir, Notwithſtanding of this cruel and barbarous Perſecution, of which I have but given you a very ſmall and imperfect Account, it being much ſadder and more afflictive then I am able to expreſs; yet after repeated Complaints thereof to ſome of thoſe intruſted for preſent with the Government in *Scotland*, no Redreſs could be had, nor Conſideration taken thereof, but to the prejudice of thoſe Miniſters who were not then involved in ſo ſad Circumſtances; for a new Petition occaſioned a new Snare for intrapping thoſe, who had not been as yet catched in their Nets, and no relief afforded thoſe under the laſh; but their buſineſs waved, or if ſome ſham Redreſs was propoſed then under hand, ſome dealt with thoſe Parochiners, whom it concerned, to render the ſame ineffectual: As in the Caſe of the Miniſter of *Bogie*, when the Heritors of his Paroch protected him againſt the Mobile, a great Perſon wrote them a Letter, forbidding them to aſſiſt their Miniſter, but to ſuffer the Rabble to take their Courſe;

Courſe; which Letter his Grace, my Lord Duke of *Hamilton*, produced at the Councel Table to the conſternation of the Perſon who wrote it. And when Complaints were given in, that Perſon who wrote the ſaid Letter, would not ſuffer them to be heard, but would tell the Complainers, That the Common People were inraged, and now when they had the opportunity, they would revenge themſelves, and it were not fit at this time to contradict them.

What Reaſons were given them by our Clergy, the two laſt Reigns to provoke them to lay aſide all Humanity, and againſt the common Rules of Society, let be Chriſtianity to become ſo cruel and barbarous, I am altogether ignorant; and I am ſure our Clergy are able to defie them to give one Inſtance, where any Diſſenter ſuffered Death, or were any ways injured by the Information or Inſtigation of any Miniſter of *Scotland*, or that any Diſſenter did ſuffer purely for diſſenting, but only in the Caſe of open Rebellion, which being deſtructive of Civil Government, no Civil Magiſtrate can tolerate; or in the Caſe of the murder of Dr. *Sharp* Archbiſhop of St. *Andrews*, or the wounding Dr. *Honnyman* Biſhop of *Orkney*, with a poyſoned Bullet, which occaſioned his Death; or the murther of Mr. *Peter Peirſon* Miniſter of *Carſpherne* in *Galloway*; or the murther of Mr. *Stewart* and Mr. *Kenneway*, two Gentlemen of the King's Life Guard at *Swine-Abby*; or the horrid butcheries and murther committed on the Perſon of Mr. *Blair*, one of the Duke of *Hamilton*'s Chamberlains, they ripping up his Body alive, and taking out his Bowels, at his own Houſe; or the barbarous Cruelties committed upon the Perſons of

Mr. *Lawſon* Miniſter of *Irongray*, whom, after he had plentifully entertained them at his Houſe, he being a lame man, they brought out and wounded him in nineteen ſeveral places of his Body, whereof thirteen were in his Head, leaving him in their apprehenſion dead, although afterwards by God's good Providence, to the admiration of all men, he recovered; as alſo for their barbarous Cruelties committed upon Mr. *Ramſay*, then Miniſter of *Auchinleck*, Mr. *Shaw* of *Ainworth*, and ſeveral others; and yet when any of them were puniſhed for theſe notorious Crimes, as the Authors, Abettors, or Actors, the Clergy never appeared againſt them, either as Judges, Accuſers, Party, or Witneſſes. Yea when the Government commanded the Clergy to inform againſt thoſe People, they generally declined it, until at laſt, when the Juſtice Courts went thorough the Country, they ſummoned the Clergy to give in Catalogues of their Parochiners and Diſſenters upon Oath, or otherwiſe to be committed to Goal, to abide Trial for diſobeying Authority; ſo that being upon Oath forced to give in the Names of Diſſenters, yet they did it with ſuch excuſes and mitigations, that very few ever ſuffered, either in their Perſons or Eſtates, upon their Information, which ſufficiently teſtified the Miniſters averſion to any thing that in the leaſt might give them reaſon to ſuſpect them in having any dealing in what was inflicted on them by the Government. Even oftentimes the Miniſters imployed their power and moyen to ſave them when accuſed; and now thoſe who by their interceſſion eſcaped, will not acknowledge thoſe Miniſters as active Inſtruments, but tell them it was againſt their Inclinations to ſave them,

them, and that God forced them to do what they did, as *Andrew Roß*, Son to *John Roß* of *Carnebrock*, told Mr. *Naesmyth*, who saved his Father, and pleaded of a Fine that was to be imposed upon him; and as several others speak to their Benefactors; all the reward that Mr. *Naesmyth* got for his kindness, was, that the same *Andrew Roß* told Mr. *Naesmyth*, that it was not fit that either he, or any other Minister, should be suffered to live in that Country, least they might afterwards do them harm, and give information of their designs. And indeed, Sir, those who escaped by the intercession of any Minister, are now become the greatest Enemy and Persecutor that such a Minister hath, as that *Andrew Roß* caused to draw up a Summons to that Minister to depart from his Church and Manse, and was the great cause of all those Troubles that Mr. *Naesmyth* met with since. Sir, for all the loud clamors of a Persecution against the Presbyterians in the two last Reigns, I can confidently affirm, and am able to prove, the Episcopal Clergy were the only Persons persecuted all the time, either in their Names, Goods, or Persons, several of them murthered, some wounded, and others affrighted from their Houses, and forced in frost and stormy Nights to wander about for fear of their lives. And indeed, because the Presbyterians were not suffered, without punishment, to supplant Government, murther, plunder, and defame, then they rung it abroad that they were persecuted; and because the Episcopal Clergy was established by Law, and countenanced by the Government, as more consonant to Monarchy, and of more Apostolical, quiet, and better Principles than the others; when only the Civil Powers took cognizance of the Fanatick crimes, therefore they gave it out, that by Prelacy they were persecuted.

Now they change their Note, and ſound abroad that Epiſcopacy was an intollerale Grievance to that Nation, and they had reaſon ſo barbarouſly to abuſe the Clergy of *Scotland*, becauſe intruders, Presbytery being the ancient Church Government of that Kingdom, and by which it was reformed.

Indeed, if their Argument were as true, as they have the affrontary to affirm it, yet when we conſider, *Scotland* was reformed in a tumultuary way, and againſt the will of the Supream Magiſtrate, becauſe they pretended only to be Presbyters who had the chief hand in the Reformation, if it follow that therefore Presbytery ought to be the Church Government, the Argument will as well hold that the Government ſhould be Anarchy and Confuſion in the State, and the Civil Government ſhould be as confuſed and tumultuary, as Presbytery in the Church, is ſufficiently known to be; and we may fairly gueſs whether theſe men tend at laſt, who make the pretence of a Presbyterian Reformation, for ſetting up Presbytery in *Scotland*; that if King *William*, or any other Prince, offer to curb them when inſolent (which is a common vertue amongſt them) if it be in their power, they will not ſtand to ſet up as fair a Plea for Democracy in the State, which they may as rationally urge upon the ſame principle that they plead for Presbytery in the Kirk. And indeed King *James* the Sixth of *Scotland*, and Firſt of *England*, who underſtood them very well, and did ſee thorough their Deſigns, and was partly diſciplin'd by them, in his *Baſilicon Doron*, can tell us, that they are the Peſts of the Commonwealth, as well as Church. Whatever Favours have been hitherto conferred on them, will never be able to ſecure them; if they be reſtrain'd

ſtrain'd in the leaſt Extravagancy for the future. King *James* and his Son King *Charles* may be ſufficient Leſſons to their Royal Succeſſors King *James* from his own Experience in his *Baſilicon Doron*, declares, That no Deſerts will oblige them, nor Oaths nor Obligations bind them; and then in that *Teſtament* of his to the Prince, proteſts before the great God, that the wild Highlanders and Border-thieves, were not ſo unthankful, nor guilty of more vile lies and perjuries, then theſe Fanatick Spirits. And alas! we found it too ſad a truth; that in ſo far as that glorious Martyr King *Charles* the Firſt receaded from the Golden Rules which his Royal Father wrote in that Book for the Government of *Scotland*, that bleſſed Prince advanced ſo many ſteps towards his Martyrdom. Nor is it to be imagined, that the Presbyterians now in *Scotland* are more moderate than their Predeceſſors (which all good Chriſtians would have wiſhed) but their Cruelty towards the poor Clergy there, their engaging Parents at the Baptiſm of their Children to bring them up conform to their Covenants, and with Rules, and others Prayers, to purge *England* of Prelacy and Superſtition, as well as *Scotland*, are clear indicium's of their Moderation, that they are of the holy and covenanted Seed, and degenerate nothing, but exactly trace the glorious footſteps of their Forefathers.

2. As to their pretence, That *Scotland* was Reformed by Presbyters. I would inquire, who Ordained theſe Presbyters? Whether Biſhops, or not? If they were not ordained by Biſhops, what Miracles did they work to prove their extraordinary Miſſion, that I may believe them to be Presbyters, as they

give

give it out? If they were ordained by Biſhops, it cannot be called a pure Presbyterian Reformation, for I ſuppoſe, which none can deny, they were obliged to preach the Goſpel, as the Biſhop who conferred orders upon them, bound them thereunto. And that the Goſpel was preached at the Reformation firſt by Presbyters, from thence to infer their Exemption from Epiſcopal Juriſdiction for the future, and obligation to aboliſh that Sacred Order, is ſuch an Inference as might have juſtified the *Samaritans* and *Ethiopians*, if they had ſet up only the Government of Deacons in their Churches, and had rejected the Authority of the Apoſtles, becauſe they were at firſt converted by *Philip* a Deacon.

3. That theſe Premiſſes are as falſe as the Concluſion is which they draw from them, will appear, in that *Scotland* had ſeveral Biſhops who reformed, *viz.* amongſt the reſt Dr. *Gordon* Biſhop of *Galloway*, and *Adam* Biſhop of *Orkney*; that the latter reformed, we have an undeniable inſtance in that of the Conſiſtories offering to Excommunicate him for marrying Queen *Mary* and the Earl of *Bothwell*; and it were a contradiction to Excommunicate one who was not of the Proteſtant Communion. Further, in thoſe places where Popiſh Biſhops were poſſeſſed of the Revenues at the beginning of the Reformation, there were Proteſtant Biſhops appointed in their places under the Name of Superintendants, who had the power of Ordination and Juriſdiction lodged in them (although I muſt confeſs they were not conſecrated by other Biſhops) yet none could ordain or exerciſe Juriſdiction without them, which ſufficiently teſtified the humour and opinion of theſe times againſt a Preſ-

byterian

byterian Parity; for these Superintendants went up and down their particular Jurisdictions holding Visitations, and exercising Discipline, and had a larger Maintenance allowed them than other Ministers, upon the account of their Dignity and Expences in travelling to their Visitations. The other Bishops of that Kingdom sate in Parliament, and there represented the Clergy, the first Estate thereof. There was scarce any mention of the *Geneva* Discipline, until in the Year of our Lord 1575. Mr. *Andrew Melvill* brought the same to *Scotland*, whom *John Durie* abetted at *Edenburgh*, no doubt, being a popular man, because he missed a Superintendency. So that as for the Antiquity of that Pageant Government of Presbytery in *Scotland*, the Reformation was not only begun, but also fully settled for many years under the Government of Bishops and Superintendants, until King *James* in *Anno* 1592. was forced to set Presbytery up, by the importunity of a factious Nobility, who were still abusing him, each different Party taking possession of his Royal Person, until they forced him to grant their Demands. But then that wise Prince recovered his Liberty, and more command of his own Person and Judgment, he set himself in earnest about the Restauration of that truly Ancient and Apostolical Government of the Church by Bishops, which out of all our impartial Historians, will sufficiently appear to any unprejudged Readers.

Sir, The sad Account which I have given you of the Prsecution of the Scotch Clergy, although it be not fully, but imperfectly represented by me, yet methinks it is so great, as to move compassion in any Christian heart towards them; but more especially, if we consider

that

that not only they are forced from their Livings, and their Persons abused, but also by those *Machiavelians* murthered in their Names and Reputation; an Injury more grievous than Death it self; it being the design of those vile Lyars and Slanderers, not only to bespatter a whole Church, (the greatest impudence imaginable) but also so to blacken them, as that they may be esteemed the greatest Criminals in the world, that their Cruelties might be excused, and those Ministers deprived of that Pity and Compassion that their Calamity would move from the most Savage Breasts but that of the Presbyterians, which is the severest of all Persecutions. God be thanked, notwithstanding the Reproaches of their implacable Enemies, I am able to affirm, that they suffer not as evil doers, neither for the manifest Breach of Divine or Humane Laws, but only for that Venerable and Sacred Order of Episcopacy, and their Zeal for the Church against the Fanaticks of the Kirk, which I hope you, and all true Sons of the Church will so consider, as to afford them your Prayers and Endeavours for their Restoration and present Relief.

FINIS.

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